



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

They devour paper, pasteboard, and parchment with frightful rapidity. They destroy archives and libraries. Whole provinces of Spanish America do not contain a document, which has been written more than a hundred years. What development can the civilization of a people hope, where nothing unites the present to the past, where it is necessary many times to renew the deposits of human knowledge. Where the monuments of genius and reason cannot be transmitted to posterity! But in proportion as you ascend upon the table-land of the Andes, these evils disappear. Man there breathes an air more fresh and pure. Insects do not trouble the occupations of the day, nor the slumbers of the night. Documents may be collected into archives without fear of the voracity of the termites. The *moustiques* are no longer to be feared at a height of 200 toises. The termites, still quite frequent at 300 toises of elevation, become very rare at Mexico, at Santa Fè de Bogota, and at Quito. In these great capitals, situated on the ridge of the Cordilleras, there are already libraries and archives, which the inhabitants display an enlightened zeal in augmenting from day to day. These circumstances, which I do but indicate here, unite with others, which assure to the alpine region a moral preponderance over the lower region of the torrid zone. If we admit, in accordance with the ancient traditions preserved in both hemispheres, that at the period of the catastrophes which have preceded the renewal of our race, man has descended from the mountains to the plains, we may admit, with more assurance still, that these mountains, the cradle of so many different nations, will remain for ever, in the torrid zone, the centre of civilization. It is from their fertile and temperate table-lands, from these islets scattered in the aerial ocean, that the lights and benefits of social institutions will spread over those vast forests, which extend to the foot of the Andes, and which are inhabited, in our days, by tribes, whom the riches of nature herself have maintained in indolence.'

ART. II.—*A Report to the Secretary of War of the U. S. on Indian Affairs, comprising a narrative of a Tour performed, in the Summer of 1820, under a Commission from the President of the U. S., for the purpose of ascertaining, for the use of the government, the actual State of the Indian tribes, in our Country: By Rev. Jedidiah Morse, D. D.* New-haven, 1822, 8vo.

THE subject of this work appears to be one of rapidly increasing interest, in this country. The extension of our states

and territories westward is daily giving greater political consequence to questions, relative to the condition of the yet existing nations of aboriginal inhabitants. Philologists, both abroad and at home, have of late years pursued with zeal the comparison of the native dialects of this continent. The well conducted expeditions, which our government has fitted out, and the enterprizing tours of individuals have brought to notice tribes and nations before unknown ; and lastly the establishments of the various missionary societies, and the success which has attended the great efforts now making for the civilization of the Indians, have turned the eyes of a great part of the community to their condition and prospects. It was in connexion with some of these societies, that the tour of Dr Morse, of which the narrative is given in this volume, had its origin. Being in the service of the Society in Scotland, for propagating Christian knowledge, and the Northern Missionary Society of the state of New York, Dr Morse was led to make an offer of his services to the government of the United States, which was accepted. In pursuit of his object the Dr undertook a tour to Green bay, in the summer of 1820 ; and those who recollect—as so many among us may—the idea which prevailed, not a generation since, of the effort required for a visit to Niagara, will be struck with the improvements introduced in the means of conveyance, in this quarter. Dr Morse started from Newhaven for Green bay, on the western side of lake Michigan, May 10th, and returned to that city, Aug 30th of the same summer, not having passed more than two thirds of the time on the road. The next summer Dr Morse also made a visit to York, in upper Canada, for the sake of an interview with Sir Peregrine Maitland, the governor of that province, on the subject of his mission. The volume before us consists of a narrative of these two excursions and a large appendix, containing documents of various kinds and various degrees of interest. As the personal observations of Dr Morse were almost wholly limited to those, which he had an opportunity of making on his hasty visit to Green bay ; the greater part of his materials rest of course on the authority of the gentlemen, who furnish them. A considerable part of these is already before the public, particularly most of the accounts of the missionary establishments among the Cherokees and Choctaws, and the accounts of the Indians in our high

latitudes, by Mr Harmon ; from whose journal Dr Morse has made an extract of some length. Indeed the only exception we have to take to this volume, which we have read with great interest—and this is, perhaps, the highest compliment in our power to pay to a closely printed volume of five hundred pages—is, that more choice was not used in selecting the materials, and more care bestowed in arranging them. Had ‘the whole been digested into one body,’ according to the judicious suggestion of Mr Calhoun, and the mass of materials, contained in the appendix, been woven into one continuous discourse or treatise, of about a third of the size of the present volume, it would have been likely to enjoy an extensive circulation. As it is, the size of the work and the manner in which it is put together, will confine it principally to those, who are willing to take some pains to master the contents of a volume. We must be permitted also to object to the practice of splitting up documents into paragraphs, with running titles in italics, to tell their contents. This is proper in a scientific treatise, written in paragraphs, and it is very well in a newspaper designed for popular circulation ; but certainly the present work is not intended for a class of readers, who cannot tell the subject of a document, till it has been thus dissected and labelled.

The condition of the native inhabitants of this continent, especially of those parts of it included within our own settlements or on whom the wave of population is daily encroaching, is a very interesting, a very curious, and a somewhat difficult subject. It is common to speak of them as a much oppressed and wronged race, to deplore their extinction, and to form projects for their preservation and civilization. Many questions, however, seem to be confounded together in this subject, and it will aid us materially, in coming to a right conclusion, to separate them.

Are they then a much injured and oppressed race, or rather is their gradual extinction and disappearance a great and crying injustice ? No one, directly challenged on this point, perhaps, will answer in the affirmative. It seems to be agreed, on all hands, that barbarous tribes have but a partial and imperfect right in the soil ; that they cannot allege a prior occupancy of the forests and plains, which they do not in any civilized sense

occupy.* If this be so, a civilized company of emigrants have a right to land and settle on a savage coast. They certainly have a right so to do, if, as in most cases in our country, a regular agreement and treaty be had with the natives, by which they transfer their right, perfect or imperfect, to the new comers. Thus far then all will agree, and will allow that the pilgrims of New England and the quakers of Pennsylvania were lawfully and rightfully settled. But here begins the difficulty. The settlers possessing the arts of civilized life, enjoying the blessings of government, and backed by powerful countries beyond the sea, are likely to advance in population, much more rapidly than any equal portion of the natives. Forests will soon disappear and be replaced by cornfields. This feeds the white people, but it starves the red people ; and yet what hardy moralist will say, that the settlers shall not cut down the trees, because it will destroy the covert of the deer ? Thus we see, the very first step to feed and support the new comers aims at the extinction of the savages. To cut down forests is to apply, in the modern phraseology, the most effectual check to their increase. This is only the first step. The settler brings with him the art of extracting a strong liquor out of potatoes and rye, which taken in small quantities and with great discretion is a cordial ; but, in large quantities and without discretion, a poison. The savage has an ungoverned appetite for this liquor ; and though it be always made penal to furnish him with it, it is impossible, in the nature of things, to enforce the restriction, and it is put within his reach. This not only produces the fatal consequences peculiar to itself, but, by the contagious nature of all vice, it leads to other vices, to quarrels, to violence, to murders ; and thus to wars of retaliation, punishment, and self-defence. Cannon, and musketry, and ammunition now come in aid of the silent operation of other causes ; and the savage foes are rapidly cut off. Collaterally with this, they take our diseases, and small pox, with aggravated ravages, hastens their extinction. This has been the immediate agent of breaking up and destroying several mighty tribes, and the volume before us furnishes proof that it is still at work. By the operation of these causes, the Indian population is thinned, crowded together, driven off : a melancholy spectacle to the survivors, and brought about, as

* See the authorities cited by Dr Morse, p. 279.

we have stated, partly by the vices of the settlers ; but yet not by any of that tyranny and oppression commonly urged. In a high moral sense, we certainly would allow, that to distil whiskey, knowing that the Indians would get it and be ruined by it, is criminal ; but this cannot be said of giving them the small pox, which has the opposite quality of mercy, and ‘ *curses* him who gives and him who takes ;’ nor can it be said of the disastrous result of Indian wars, growing out of the savage manners of the natives, and a just self-defence against them. We hope we shall not be understood to palliate any act of injustice and cruelty, of which doubtless many have been committed against the Indians. But it must be remembered, that many also have been committed by them, against the whites, and we are strongly inclined to think that this private score of oppression, cruelty, and guilt is nearly balanced. We maintain only, that the extinction of the Indians has taken place by the unavoidable operation of natural causes, and as the natural consequence of the vicinity of white settlements. Wherever, by the interference of the state, they have been preserved, it has been by a greater violation of their *supposed* rights, than that which has led to their extinction. Are they ‘ lords of the soil ?’ they may then sell it to whom they please ; and that will be the first trader well furnished with whiskey. Are they not lords, and do they even require reservations made inalienable by government, to prevent their total extinction ? then they have not been driven from their own property. It appears to us therefore that the whole theory of injury and oppression—resting on the rapid and total extinction of so many nations and the impending disappearance of all—is unsound on any principle, which would not wholly deny the right of settling, on any terms, upon a barbarous coast. We have hitherto left out of view one consideration, which destroys even the shadow of plausibility in the argument which we combat. It is this, that most of the aboriginals—as we call them—certainly, all probably, hunted and fished in the streams and forests of this country, merely, by the right of the strongest. The traditions of their wars among themselves, of their conquests, and defeats were very distinct, at the time of the discovery of America. The Peruvians, Mexicans, and Lenni-Lenape were none of them *aboriginals*, in the literal sense of the term. . Some of them, at a very late period, and all at no

very remote period, had driven out some still 'more oppressed and injured race.' The Spaniards would never have reached Mexico, but for the alliance of the Tlascalans, with which nation the Mexicans would not make peace, because the supply of prisoners of war for human sacrifices would fail. The Eries, who gave their name to the lake, were exterminated by the Iroquois. And at the present day, Cherokees and Osages, Sioux and Chippeways are much more dangerous foes to each other than whites to either. Without regarding therefore their barbarous modes of warfare, or their treatment of prisoners, it is quite plain that they have no just cause of murmuring, at the progress of the whites, who had they, from their first landing, used no other means of extending themselves and extinguishing the Indian claims than the sword, would have stood on as good a right, as the Indians themselves.

But if not an injured and oppressed race, still is not their extinction and disappearance from the face of the earth a great calamity, a subject of melancholy reflection? Dr Morse, at the close of his report, thus expresses himself: 'In these circumstances, they become insulated, among those who despise them as an inferior race, fit companions of those only, who have the capacity and disposition to corrupt them. In this degraded, most disconsolate and heart breaking situation, in which man can be placed, they are left miserably to waste away for a few generations, and then to become extinct for ever! This is no fancied picture. In a few years it will be sad reality, unless we change our policy toward them; unless effectual measures be taken to bring them over this awful gulf, to the solid and safe ground of civilization. How many tribes, once numerous and respectable, have in succession perished, in the manner described, from the fair and productive territories, now possessed by and giving support to TEN MILLIONS.' In confirmation of these feelings of his own, the Doctor quotes the following impassioned passage from a sermon of the Rev. Mr Clarke, of Amherst (Mass.) 'I hear too the voice of the savage sounding from the bosom of the trackless forest. And there is in that cry a wild and native eloquence. "You have stripped us of our hunting ground, all in life that we held dear; you have corrupted our morals; our tribes, already incalculably diminished, have nothing before them but the dreary idea of being swallowed up, unless it be the more fearful apprehen-

sion of perishing for ever in our sins. Once we were the heirs of your soil ; we now only ask to die the heirs of that salvation which is revealed to you in your bibles." A cry like this has been uttered and is heard. Already the heralds of salvation have gone to look up the remnants of their depopulated tribes and point them to a Savior. Their sun is setting in the west, and we should give evidence that we had their unpitied nature as well as their soil, were we willing to see it go down in total darkness. If the few that remain may live forever, it alleviates the retrospect of their wrongs, and creates one luminous spot in the Egyptian cloud, that hangs over the place of their fathers' sepulchres. I would give any price for their forgiveness and blessing ; and it cheers my heart, that my country is beginning to pay the long arrears, that are due to that injured people.'

We shall presently have an opportunity of saying that we wish success as heartily as any one can, to the efforts making, particularly among the Cherokees and Choctaws, for the instruction and civilization of the Indians. We have made these quotations for the sake of offering a remark on the supposed melancholy fact of the disappearance and extinction of the natives of this country. We are much mistaken, if it be not one of those confusions of ideas, which result from rhetoric turned into logic. Has any thing happened to the native inhabitants of this country, which has not happened at the same time to the whites, which has not always happened in all ages and to all the tribes of men ? The natives driven from the soil, destroyed, extinguished ! What then, would they not have died ; is it the Europeans, that have made them mortal and their generations transitory ? To hear the language sometimes used, in this connexion, one would suppose it to be thought, that but for the arrival of the Europeans, the aborigines would have been immortal on earth ; that it was the discovery of Columbus, that

Brought death into the land and all their woe.

If this is *not* the melancholy event, that is deplored, if it is granted that the Indians would have died in the course of nature, then nothing is left to lament but that, in proportion as the Indian generations passed off, civilized generations have come on. And is it a real subject of complaint that hunting grounds are turned into cornfields, that their vast forests which

yielded a precarious subsistence to wandering savages, are the seats of prosperous and civilized villages? Had not the Europeans come, the Indians would have died in the course of nature as before, and been succeeded by other generations of Indians, to lead a barbarous and wretched life, and die like their fathers. The Europeans came; and—by causes as simple and natural, as they are innocent—the barbarous population, as it has passed off, has been replaced by one much better, much happier. Does any one doubt that man, the human mind, the human soul, stands higher in a civilized, than in a barbarous country? And is it a cause of melancholy, that these dreary wildernesses, as our fathers found them, have been turned into the happy abodes of civilized christian men? But ‘the Indians are disappearing, wasting away!’—So are we; we are no more permanent than they, we are all disappearing, and wasting. But while we do abide, it is better that we be civilized than savage; and it is no just cause of melancholy reflection, that so much barbarity, heathenism, and moral degradation, have been succeeded by so much improvement and civilization.—‘How many tribes once numerous and respectable have in succession perished, in the manner described, from the fair and productive territories, now possessed by and supporting *ten millions of people*!’ We can scarce persuade ourselves that it is really intended as the climax of a mournful case, that ten millions of civilized men, prosperously cultivating the arts of peaceful life, and governed by its laws and principles, have succeeded to perhaps the twentieth part of that number of wandering, abject barbarians. When we wish for the progress of knowledge, christianity, and happiness, it is not surely red and black men alone, that we wish to have them; and we would ask what plan or device of benevolence acting upon the Indians could, in ages, have brought forth the glorious result of ten millions of a population like ours. Let others then mourn over extinguished Pequods, and lament the vanished tribes of Naticks and Narragansetts;—for ourselves, while we would not insult the inferiority of their savage races, we rejoice in the memory of the pilgrims. Ample experience has shown that the contemporary existence of the Europeans and savages was impossible, and the natives of Pennsylvania, under the mild influence of the principles of Penn, have vanished more rapidly than those of Mexico and Peru, under the mercĩ-

less oppression of Mitas and Repartimientos. Since then it was not possible that the savage races could be perpetuated and the civilized settlements flourish, we see neither matter of regret nor commiseration in the course which events have taken. Somewhere in the course of the work before us, it is in substance said, that if the governments in New England had taken the proper measures, the Indians would have existed there to the present day. We profess ourselves unable to comprehend the advantage of such a result. It is a very plain alternative of an Indian and a civilized population. For ourselves, we like our neighbors and fellow citizens so well, and have derived from history and observation such ideas of the Indian character, that we are thankful our forefathers took no effectual steps (supposing there were any such) to perpetuate it. At the same time, however, the truth ought to be told. Our fathers really omitted nothing which seemed practicable for promoting the welfare of the Indians. At one period there were thirty Indian churches within a small circuit of Boston,* all built by private or public charity,—some served by pious white men,—some by natives, on whose education no pains had been spared; while an uncommonly vigilant police watched over the rights and property of their race. If this was not all that could be asked of men, who had their own children, their own community, their own interests to work hard for, we are much deceived; and in short we regard the disappearance of the natives in New England as full and final proof, that their preservation, within the limits of a white population, is impracticable.

We beg leave then to repeat, that the commiseration, of which we have been speaking, seems founded on a figure of speech, badly applied to real life. Men have talked of the melancholy vanishing of the native tribes, as if but for the Europeans, the successive tribes would not have vanished; and forgetting that the hunting ground of fifty savage families would feed and does feed a large city of civilized christians. Had the Indians been murdered to make way for these strangers, it would have been a deed of undying infamy; and such deeds, we know, were done in many parts of the continent of America. But among the alleviations, which providence has connected with our mortal nature, is this, that it provides a way for happy improve-

* Neal's history of New England.

ments, without cruel substitutions. It is not necessary to kill a bad man unless the case be extreme ;—he will die. It is not necessary to exterminate a savage tribe ;—place the germ of civilization in their soil—and such is its living principle, such the *vis conservatrix* of the arts of civilized life, that it will strike root, shoot up, and spread. Place a settlement of civilized men on a barbarous shore, and extend to them reasonable political muniments, and they will be sure, in the course of ages, to supersede the barbarous population, and by necessity ;—for if barbarity were more enduring, more permanent, more conducive to the increase and stability of population, more congenial to the human nature, as it would in this case be proved to be, then it would be better than civilization.

One more remark and we close this portion of our reflections. The inconsiderateness of the commiseration of the supposed disastrous lot of the natives is in nothing more apparent, than in the suggestions made for the benefit of the savage tribes, which still subsist. We lament that they have vanished : we would take measures to preserve the present stock. But what is it we would preserve ? Their languages ? that first great bond and symbol of national identity, curious as many of their languages are in their structure, and perhaps the only historical monument of their ancient emigrations, affinities, and fortunes ? Would we preserve these ? O no. It is recommended at once, to hasten these into oblivion. Dr Morse, in his appendix, expressly says, ‘ as fast as possible, let Indians forget their own languages, in which nothing is written, and nothing of course can be preserved, and learn ours, which will at once open to them the whole field of useful knowledge.’ Is it their mode of life, tenure of property in common, their manners,—that which makes them in all externals to be what they are :—is it these, which we deplore as lost, and would fix and perpetuate where they still exist ? No. The whole drift of Dr Morse’s speculations on the subject is to gather the Indians all into convenient settlements, wean them from the chase, teach them individually to hold a farm in fee, and plough and dig it. Is it their national faith, the religion of their fathers, their traditions, that we would cherish and perpetuate among them ? Far from it. Their religious conceptions are notoriously of the grossest and most degrading kind, their traditions mere bloody recollections of prisoners scalped and tomahawked.

Is there any thing left then that we wish in fact to preserve ? Nothing, in the last analysis, but the copper color ; and why a civilized, christianized person, speaking our language, subsisting by regular labor, is any the better for being copper colored, we cannot see. But some will not leave them even this. Dr Morse quotes a respectable Frenchman, who strongly recommends intermarriages, and is evidently not unfriendly himself to the suggestion ; and the advantages are that it will ameliorate the manners of the natives, and *the offspring be nearly white*. All this may be well, but what becomes meantime of the Indians. The very efficacy of this course is to hasten their disappearance. This the shrewder natives themselves understand. They know that their identity consists in their manners, languages, mode of life, and religion. They know that to change these, to make them speak English, live on farms, and practise the civilized arts would be most directly to annihilate them as Indians ! If this is the tendency of their civilization, and if, on a large scale of benevolence, we wish the promotion and extension, not of Indian virtue, Indian piety, and Indian knowledge, but generally of virtue, piety, and knowledge, what is the best course to be pursued in our land ? If, when the pilgrims were about embarking for New England, the English government had wished to do a grand work of benevolence—to spread knowledge, virtue, and piety throughout the then savage continent of North America ; whether would it have been the more prudent and promising course, to secure the Indians on the soil by inalienable reservations, and then penetrate their land with missions ; or do what was actually done—prohibit all violence and cruelty, and leave civilization and christianity to spread and be propagated by the multiplication of civilized and christian men.

Let no one do us the injustice to think, that in these remarks we disparage the exertions making so successfully to establish *colonies of civilization*, in the western wilderness. The establishments at Brainerd and Eliot, and in the Arkansas territory are admirable in their plan, and must be the means of incalculable good. After what we have said, it is superfluous to add, that we do not look to these schools and establishments as likely to effect what would be in fact a contradiction in terms, the establishment of communities of men in their physical descent Indians, but possessed of our arts and refinements and

language. Could this be done, it would be entailing the disadvantage of a physical inferiority, a degraded color, on men otherwise equal to their white neighbors. But these establishments will perform far more practicable and benevolent services. In the change of races, in the process now going on upon the frontiers, of substituting the white for the native population, much suffering, vice, and misery are undoubtedly produced. The lawless character of the pioneers of civilization, the base self-interest of the private traders and hunters, to stimulate the passion of the Indians for intoxicating liquors, the languishing existence of the tribes, who have lost the scanty and imperfect virtues of barbarity, and acquired only the vices of civilization, must cause, on the frontiers, and among the Indians near them, much misery in the power of these establishments to relieve. The rescue and education particularly of the children of these unhappy tribes is certainly an eminent work of charity, and as it is not to be expected that those, who have been trained to all the arts of civilized life, will return to the forests for husbands and wives, intermarriages between the educated natives and whites will take place, and thus the absorption of the former in the mass of the latter be hastened.

We should regard the erection of the institutions in question as highly propitious, were it only as calculated, by degrees, to furnish the government with persons well prepared to discharge, conscientiously and faithfully, toward the natives the duties of agents, overseers, interpreters, and whatever other function is required. We have no doubt every thing has been done that the government could do, to protect the interest of the Indians ; but in general civil governments can command only money and force. But gold and the sword, though efficacious agents, often leave much to desiderate, in the manner of operation. The instrumentality of the members of these establishments, whose sole object is to protect, benefit, and serve the natives—factors of benevolence, who come not to cheapen beaver and buffalo, but to teach the ignorant and serve the friendless—soldiers of the cross, bound on no expedition of violence—must be most benign. Hitherto in the nature of things, the Indian has hardly known the white man, but in a form scarcely improved above his own, that of a skilful, thrifty savage. The twilight of civilization between them and us has been at least

as near to darkness as to light ; and much of the good, it might have been in their power to receive from us, has been obstructed by the prejudices they have imbibed against us, from the sorry samples of white men which they witness. The missionary colonies will present them the character of their powerful white neighbors, under a new and genial aspect. The establishments already founded, and others in contemplation, will form the nucleus of settlements of a kind scarce ever witnessed in the world, surely not on our western frontier. If the secular spirit can be kept out, with the increase of these establishments, and they continue to apply their resources as they multiply, with the zeal, disinterestedness, and singleness of view, which are too apt to be confined to infant establishments, they will prove blessings to the western country. The first furrows turned up in that wilderness of humanity will be planted with good seed ; and we shall see the fruits of it in a milder and softer character in the population of the new states, which spring up in the valley of the Missouri and of the Mississippi.

There is another feature in the missionary establishments of the present day, which distinguishes them most advantageously from many of the older missions. We mean the union of the arts of civilized life with moral and religious instruction. Dr Morse proposes to call 'education families' what have hitherto been called 'mission families.' But if *mission* has gotten to be too exclusively a theological term, *education* is too nice and polite a term ; and if a change is to be made—of which we see no need—*civilization* appears to us the most expressive. This includes all the stages of the process, from instruction in the first arts of life, to communicating the last religious truths. Our missionaries have abandoned, if they ever pursued, the inverted course of former times, by which purely doctrinal instruction was addressed to a rude savage, wholly ignorant of the meaning of the abstract ideas which it involved, and unprepared for the views which it opened. All the establishments are now provided with persons capable of performing the duties of farmers and mechanics, as well as with instructors and pastors. We beg leave respectfully to suggest, that this principle might be acted on much farther. We observe that the first step taken at the missionary establishments in the way of promoting the objects of the mission, is to build a school-house, send for the children, and begin to

teach them to read and write English. The idea of such a course of proceeding is borrowed from home. But the least advantageous way of teaching a child a language is to put him down to a book ; and considering the manners and habits of our Indians, their inaptitude to book-learning must be peculiarly great. So too, we should judge, would be confinement within four walls and the restraint of a Lancaster school. M. Von Fellenberg, at Hofwyl, teaches his poor children in the fields, in the woods, in the workshops, at meals ; and so, in the last address of Dr Worcester to the Choctaw mission, it is exhorted to do. The school room is but one among many places of instruction. The principle of imitation, the power of the natural speaking voice, the delight of personal agency, and that intenseness and heartiness, with which the youthful hands take hold of the implement, which it is made a mark of confidence to be allowed to handle, unite to give efficacy to this out-door method ; and establish its preference for such subjects as these, over the dull and constrained discipline of a school. We hasten, however, to drop this topic, feeling somewhat ashamed to surprize ourselves here, from our snug closet, dictating to men, who have subjected themselves to voluntary banishment from the world, and gone among the savages, which we only write about.

We cannot forbear, in closing, to say a word of the foreign mission school at Cornwall, in Connecticut, an institution, in our judgment, admirably devised, and capable of becoming highly useful. Its object is :—‘The education in our country of heathen youths, in such manner, as with subsequent professional instruction, will qualify them to become useful missionaries, physicians, surgeons, schoolmasters, or interpreters ; and to communicate to the heathen nations such knowledge in agriculture and the arts, as may prove the means of promoting christianity and civilization.’ A detailed account of this school is given p. 264 of this work : and it appears to be highly deserving of the liberal patronage, which the government of the United States has extended to it. The opinion is expressed by Mr Daggett, the principal of the school,* that the climate of New England is too unfriendly to the constitution of the islanders of the South Sea, to encourage the prospect that the school can be extensively resorted to, by them :—and that it

* See his letter, Appendix, p. 273.

is, in consequence, likely to be principally useful to the aborigines of this country. Considering how wide a field is open in our vast western country, and how immediate is the utility of what is there done, perhaps it would not be matter of regret should this be considered the main—not to say exclusive—object of the institution. We feel no hesitation in the opinion, that the Sandwich islands are a less prominent object of this species of charity, than the savage parts of our own continent.

Several very interesting specimens of the composition of natives, who have been educated either at Cornwall or at the missions of the south, have been inserted by Dr Morse in his appendix. Those written at Cornwall are said to be given, with a very few corrections and additions by the Rev. principal. We mean not to express the least doubt of their substantial authenticity; but would observe, that all such corrections and additions detract essentially from the interest, which is taken in the performances. They are made, we presume, with an idea that the pieces are somehow better for having them. We regard such pieces as injured in just proportion as they are altered from the orthography, grammar, and composition of the authors.

Since committing to writing the foregoing remarks, we are sorry to perceive, by the newspapers, that the flourishing establishment supported by the United Foreign Mission Society of New York, at Harmony, among the Osages, has been interrupted and threatened at least with the suspension of its operations. In the treaty of Fort Clark, concluded with the Osages, November 10, 1818, by which the Indian title was extinguished to a tract of land estimated at more than fifty millions of acres, it was stipulated that the United States should support a trading house, in the neighborhood of the Osages, *in perpetuity*. In pursuance of this stipulation, a trading house had been erected on the Marias de Cein, and near it was the flourishing missionary establishment in question. An article in a Washington paper informs us, that the Osage Indians have consented to relinquish this stipulated trading house, in consideration of a quantity of merchandise. The result has been a determination on their part to destroy their village, and ‘thus bury all traces of it, *and of other things.*’ ‘This is a blow,’ continues the article we quote, ‘at the missionary establishment, which has just been organized on the

Cein, and near the factory, the effects of which were soon visible. About fifteen children, boys and girls, had entered this asylum of benevolence, and were making very rapid improvement in learning and promised in every respect to do well.—“This prospect,” says our correspondent, (who happens not to be a missionary,) “is nearly blasted for the present. Within the last four days they have lost the greater part of their children ; the parents going off, were unwilling to leave them at so great a distance from them, and for this reason have taken them away.” There remained at the date of our correspondent’s letter (26th of Aug.) four boys and three girls, but it was expected these, too, would soon be called to follow in the track of their wandering parents.’

ART. III.—*Essays on various subjects of Taste, Morals, and National Policy. By a citizen of Virginia. Georgetown, 1822. 8vo.*

THE greater part of these Essays were originally written for the Port Folio, and are now, with the exception of three or four, republished from that journal. Without intending to depart from our practice of not entering into an examination of the contents of contemporary journals, we feel unwilling to pass in silence a sightly volume, filled with matter highly entitled to respectable notice, and coming from a portion of our country, where we are not often invited to a purely literary banquet. The state of Virginia, in many respects one of the most remarkable members of the national confederacy, furnishes a striking example of the truth of a maxim, as applied to the different parts of our own country, which is often made, with respect to America at large, when compared with Europe, in the article of literary cultivation. For various reasons, which are now well understood, some of which we have on former occasions submitted to the consideration of our readers, the reading and reflecting portion, in America, outweighs the writing and book-making. Mind is active, curiosity alive, and the demand for a considerable degree of intellectual power and cultivation, great in America ; but paper is dear, the capitals invested in the manufacture and